# PRINCIPLES OF LIFE

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# Preface

Scores of years have passed since *With the Century* was published, the memoirs of Kim Il Sung, the eternal President of the Democratic People's Republic of Korea. His memoirs still arouses great sympathy of the revolutionary people around the world for its the profound ideas, rich content, famous sentences and attractive power.

It serves as a textbook that teaches the fundamentals of the revolution, the truth of life and the principles to be maintained in life and struggle.

Kim Il Sung wrote in the memoirs: Revolutionaries, believe in the people and rely on them and you shall win everything and always emerge victorious; if you are forsaken by them, you will always fail; I hope that this lesson of life and struggle shall be handed down to the coming generations.

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# 1. Country and Revolution

In a ruined country neither the land nor the people can remain in peace. Under the roofs of houses in a ruined country even the traitors who live in luxury as a reward for betraying their country will not be able to sleep in peace. Even though they are alive, the people are worse than gutter dogs, and even if the mountains and rivers remain the same, they will not retain their beauty.

A man who perceives this truth before others is called a forerunner; he who struggles against difficulties to save his country from tragedy is called a patriot; and he who sets fire to himself to demonstrate the truth and overthrows the unjust society by rousing the people to action is called a revolutionary.

Prior to his departure, my father composed a poem, *Green Pine on Nam Hill*. The poem expressed his firm resolve to bring a new spring of independence to the silk-embroidered land of three thousand *ri* by fighting on even if he were to be torn to pieces.

There is no historical precedent for a major power to sympathize with a small country and give freedom and

independence to the people of a weak country. The sovereignty of a nation can be achieved and preserved only through the independent efforts and indomitable struggle of that nation. This is a truth which has been proved through many centuries and generations.

The March First Popular Uprising served as a serious lesson that if the masses of the people were to win in the struggle for national independence and freedom, they must fight in an organized way with a correct strategy and tactics under the leadership of a revolutionary party, and that they must completely reject flunkeyism and prepare a strong revolutionary force for themselves.

Man experiences many sorrows in his lifetime. The greatest of them is the sorrow of leaving one's country as a stateless person.

A revolution is not conducted by a few special people alone. If awakened ideologically and placed under a good influence, anyone is capable of rendering distinguished service in the revolutionary struggle for the remoulding of the world.

Only those who have devoted themselves body and soul to the country, weeping, laughing and bleeding, can

truly realize how dear their homeland is to them.

Wherever they may live in the world, those who truly love their country and nation will visit their homeland where they were born and where their forefathers' graves lie. Even those with different views when parting will some day meet again and share their feelings with each other.

My quick comprehension of the essence of the new ideology was due to my sorrow and indignation as a son of a stateless people. The intolerable misery and distress of our nation led me to early maturity. I accepted the fate of my suffering country and compatriots as my own. This brought me a great sense of duty to the nation.

It is immutable that genuine nationalism means patriotism for our homogeneous nation. So, I always attached great importance to unity and cooperation with true, patriotic nationalists and regarded this unity and cooperation as a sure guarantee for victory in our revolution.

It can be said that for revolutionaries the prison is a theatre of struggle. If one regards prison merely as a lockup for prisoners, one will lose the initiative and be unable to do anything. But if one thinks of it as a part of the world, one

will be able to do something beneficial for the revolution even in a narrow walled-in space.

The destiny of a nation can be saved only through the unity and struggle of all the forces that love their country and treasure their nation.

Politics must be comprehensive and statesmen, broad-minded. If politics is not comprehensive, it cannot embrace all the people. If statesmen are not broad-minded, the people turn away from them.

If one squeezes the definition of the revolution into another pattern, one will be guilty of dogmatism. It is not the pattern that is most important but the actual situation. Communists should accept without hesitation a scientific definition suited to the actual situation in the country even if it is not found in the classics or elsewhere.

We could defeat the strong enemy who was armed to the teeth, fighting against him in the severe cold of up to 40 degrees below zero in Manchuria for over 15 years, because we had a mighty fortress called the people and the boundless ocean called the masses.

A revolution is naturally an undertaking that is launched independently in accordance with one's own

conviction and aim, not at the dictation of somebody else. Therefore, we ourselves evolved the guiding ideology for our revolution and formed the Down-with-Imperialism Union, the genesis of our Party, independently.

If a man regards life as enjoyment he cannot make the revolution and merely tries to live in clover. If a man prefers a life worthy of a man, he, even if he is rich, takes part in the revolution.

The life of a revolutionary can be said to begin with his going among the masses and the failure of the revolution with a failure to believe in the strength of the masses and a neglect of mixing with them.

I consider it my best payment and gift to them to make the people prosperous, promote the well-being of the people and carry out the revolution initiated with the support of the people. Until he has made such a contribution to the people, nobody can say that he has fulfilled his duty as a communist.

When I heard what the workers had to say I learned three lessons. One was that if a revolutionary were to know the public feeling well, he must always mix with the masses; another was that if he were to launch an

armed struggle, he must first step up the work of awakening the masses politically and organizing them; and another was that no form of struggle could succeed unless the masses fully understood its importance and took part actively in it.

Only those who have shed their blood and sacrificed their lives to repossess their country can be said to have fully experienced how valuable their motherland is and how arduous and tortuous is the road to return to it.

Under the cloak of slick revolutionary phrases and ultra-party slogans, the Leftists continually mock the masses, abuse and deceive them, in pursuit of their own glory and advancement. From these selfish motives, they depict themselves as tanks or armoured vehicles advancing in the forefront of struggle. Thus counterrevolutionaries make use of the cloak of Leftism. So all communists must always be highly vigilant and not allow the Leftists to get a foothold in their camp.

The Leftist deviation is a covert counterrevolution, whereas the Rightist deviation is an overt counterrevolution; the Leftist deviation is a poisonous mushroom as harmful as the Rightist deviation which is a malignant tumour. The Rightists and Leftists seem to be

dreaming different dreams while living on the same giant tree of revolution, but, in effect, they are linked with the same vein. Bear in mind that an individual's Leftist mistake would harm a collective, but a government party's Leftist error would lose the people and bring the revolution to ruin. If we forget that, we shall be unable to preserve socialism.

The revolution must renovate its tactics steadily as required by new circumstances and conditions to attain the strategic goals it has set. Without such renovation, the revolution cannot escape stagnation and standstill.

Just as love and science have no national boundaries, revolution knows no boundaries,

My invariable belief is that a true communist is a true patriot and that a true nationalist, too, is a true patriot.

A historical lesson of the arduous revolutionary struggle against the Japanese imperialists is that the destiny of the country can only be shaped by the united efforts of the whole nation.

We did not take up arms to kill others, but rather to save ourselves. The rescue of our motherland and fellow

countrymen: this was the aim and mission of our struggle. Our weapons were only used when it proved necessary to punish the enemy, who were stifling our nation and harming our people's lives and property during their occupation of our country.

The veterans of the anti-Japanese revolution fought to make history, rather than leave their names in history. When we fought in the mountains, we broke through all difficulties, without caring if we were remembered or not by coming generations. If we had taken up arms to leave our names in history, we would have been unable to achieve a great historical success, now known as the history of the anti-Japanese revolution by the present generation.

Mt. Paektu, soaring majestically as if the ancestor of this land, is the symbol of Korea and cradle of the 5 000-year-long history of her nation.

The victory of our young Republic in the fight against the "strongest power" on the globe should be attributed to the fact that we enlisted all the people and relied on the unity of the army and the people, whereas the enemy imposed mostly pure military force.

A man is not born a revolutionary; he grows into a

revolutionary and a fighter in life and struggle. It is the truth of the revolution and lesson of history that, although the process of growing into a revolutionary may differ from man to man, every one with a sound ideology and burning patriotism can become a revolutionary if he is under correct leadership.

The gunshots sounded by the heroic anti-Japanese fighters in the homeland in the dark days when the country's destiny was at stake stirred up the suppressed nation's spirit and heralded the victory of the revolution against Japanese imperialism.

The reunification of our country is the one inflexible belief running through my life. It is our stand on the national reunification that our nation, which boasts 5 000 years of history, can, and must, live as one unified country.

We must achieve the united front at any cost wherever we live, in the north, in the south or overseas. Only the united front is the way for the survival of our nation in this world, where the law of the jungle prevails, the eternal way for us to live and prosper and survive as one. This is what I want to tell our compatriots at home and abroad.

From the first days of our revolutionary struggle we

focussed on the Korean revolution as the starting point of all our thinking. Physically we may have been in a foreign land, but spiritually we had never left our homeland and our fellow countrymen.

If a man is robbed of his language, he becomes a fool, and if a nation is deprived of its language, it ceases to be a nation. It is recognized worldwide that the most important characteristics of a nation are a common language and ties of blood.

A common language is the soul of a nation. Therefore, depriving the nation of its language by obliterating it is a brutal act which is as good as cutting away the tongues of all its members and depriving them of their souls. Its language and its soul are all that remains to the nation that has been deprived of its territory and state power.

The significance of a war or battle is determined not only by its military importance but also its political importance. I believe that those who know that war is the continuation of politics pursued by different means can easily understand why.

But the greatest significance of the Battle of Pochonbo is that it not only convinced our people, who

had thought Korea was dead, that this country was still very much alive but also armed them with the faith that they were fully capable of fighting and achieving national independence and liberation.

Revolution assumes a national character before it takes on an international character. Since revolution is waged with a national state as a unit, the communists in each country must struggle with unshakeable determination and faith, relying on the strength of their own people and completing the revolution through their own efforts. Only through self-dependence can they perform difficult tasks with success. This is my firm belief.

We must find out the common denominator that will enable us to build a reunified country in cooperation even with people who are not communists. I believe that love for the country, love for the nation and love for the people is that common denominator. We shall be perfectly able to live and breathe the same air with people who love our country, our nation and our people.

According to my experience, the revolution is carried out by people, people who have many dreams and high ideals. Dreams and ideals are the mothers of invention.

My assertion that women push forward one wheel of the revolution is not an abstract notion. It is based on the history of the bloody revolutionary struggle against the Japanese and on my own actual experiences as a direct participant in the emancipation of Korean women, as well as an eyewitness to their struggle.

Our revolution is aimed not at ostracizing people but at loving and protecting them, as well as at upholding human nature and allowing it maximum expression. It is easy to ostracize a person, but very difficult to save him. We must, however difficult it might be, give those who have committed mistakes a chance to redeem themselves. We must trust them and help them to lead a true human life. The value and greatness of the revolution lie in the fact that it treats people as human beings and helps them to renew their lives.

Differences in ideas or property status cannot be an absolute criterion for judging people. The broadest criterion for judging people is how much or how little they love their country, love their nation and love their fellow human beings. It is a rule that one who values human beings also loves one's nation, and one who loves one's nation also loves one's country. This is an indisputable truth.

To do one's utmost to maintain and defend a revolution that has emerged victorious and to preserve and consolidate revolutionary achievements is the internationalist duty of communists as well as their moral obligation. Only when active assistance is rendered to the advanced revolution can the backward revolution advance successfully in tandem with the former.

Ideas, will and discipline are not all that is required for a revolution. Romantic emotions, in addition to ideology and morality, are also essential.

It may be said that revolutionaries are destined to go through trials, because the lives of revolutionaries who change the outmoded and create new things are always accompanied by trials and difficulties. A man who is afraid of trials or avoids them cannot be called a revolutionary.

Revolution must be waged with the force of arms, and the end of all forms of struggle for national independence and social liberation is decided generally by the armed struggle. The basic factor of our victory in the anti-Japanese revolution was that we had our own independent revolutionary armed forces.

The power of a nation and its pride rest on arms. A

strong army ensures a reviving nation and a prospering country. Independence is inconceivable apart from arms. If arms get rusty, the people become slaves.

My view is that the worth of a revolutionary is directly proportional to the firmness of his independent stand towards the revolution. The firmer his independent stand, the higher his prestige is. When our independence is unshakable, the revolution is ever-victorious.

One who loves his birthplace warmly will love his country ardently, and such a man will be enthusiastic about making revolution.

Revolution does not only mean struggle; it means both struggle and life. Fusing struggle and life and creating a beautiful life through struggle, thus achieving social progress and prosperity, is the revolution that communists aspire to.

The pride of our nation that had been damaged by the loss of its sovereignty soared up as a result of our armed struggle on Mt. Paektu. This revolutionary pride was incomparably more worthy than the simple national pride Koreans had cherished previously. That is why we can say that our people’s genuine pride and love for the

motherland originated on Mt. Paektu.

The liberation of Korea was the sum total of the anti-Japanese armed struggle spanning 20 years and at the same time the conclusion of the heroic nationwide resistance the broad anti-Japanese patriotic forces at home and abroad carried out for many decades at the cost of sweat and blood, and with great sacrifices.

If factional strife prevailed and factions conspired with foreign forces it would end up in the ruin of the country.

That the sovereignty of a nation lost in a moment could only be recovered in a thousand years was an important lesson I had learned during the 20 years of the revolution against the Japanese. I mean that it is easy to lose a country, but difficult to win it back. It is a grim reality of the world that it takes decades or even centuries to restore a country which was lost in an instant.

That is why I frequently tell the young people that a ruined nation is as good as dead, that if they do not want to be a stateless people, they must go all out to defend the country, and that in order not to end up as slaves they must make the country more prosperous and collect even one more piece of rubble to build the defences higher.

## 2. Party and Masses

I started my revolutionary activities by going among the people and today, too, I am continuing to make the revolution by mixing with the people. I am also reviewing my life by going among the people. If I had neglected contact with the people just once and forgotten the existence of the people even for a moment, I would not have been able to maintain the pure and genuine love for the people which I formed in my teens and become a true servant of the people.

Therefore, whenever I meet officials I tell them earnestly to go among the people. I always emphasize that going among the people is like taking a tonic and that failing to do so is like taking poison.

It is never possible to possess a popular personality and a popular way of thinking that conform to the interests of the people if one only sits at one's desk. Nor can one possess them by indulging in empty talk. They can be attained only through direct contact with the people to enable one to see and apprehend personally, with one's own eyes and ears, the feelings of the people,

their glances, their countenance, their manner of speaking, their gestures and their behaviour, not to mention their voice.

It can be said that the life of a revolutionary begins by going among the masses and that it is over when he parts from them.

It is known to everyone that the party plays the role of the general staff in the revolution and that victory in the revolution depends on the role of the party. If the revolution is the locomotive of history, the party can be called the locomotive of the revolution. This is the reason why revolutionaries attach importance to the party and work heart and soul to build up the party.

The guiding idea, leadership core and mass foundation–these can be said to be the essential elements for the formation of a party organization. We had all these elements.

The first party organization–the Society for Rallying Comrades–was the embryo and seed of our Party; it was an organization with the importance of a parent body in forming and expanding the basic organizations of the party.

A “loss” incurred by the state for the good of the people is not a loss. The more money it spends on the people’s welfare, the greater happiness our Party feels; and the greater the “loss” it incurs for the children’s sake, the more our state is satisfied.

I regard single-hearted unity and unity between the army and the people as the greatest success achieved in the Korean revolution.

Officials who deal with people’s political integrity must not stop breathing the same air with the masses, not even for a moment. This means that they must pick up a spade when people take up spades, eat millet when people eat millet, and share everything with them. Officials who neglect their work among the masses do not understand people’s feelings or mentality, their demands or aspirations.

Our Party carries out benevolent politics, and in our country every one leads a harmonious life in one great family, enjoying the benefits of the benevolent politics. Our kind of politics has assumed the mission of taking care of people’s political integrity as well as their physical existence. Our Party values their political soundness more than anything else.

People with the same ideology and ideals get together and form an organization, a political party, and each of them acquires political uprightness in that collective. For this reason the political purity of the masses numbering into the millions immediately becomes the lifeline of the organization, the party.

The motto of our nation under the constant threat of foreign aggression must be great national unity.

I believe that the prosperity of the nation depends on to what extent the entire people are faithful to this motto.

## 3. Ideology and Theory

A man can be said to have established his revolutionary world view when he becomes aware of his class position and interests, hates the exploiting classes, is prepared to safeguard the interests of his class and then embarks on the path of revolution with a determination to build a new society.

Study is a basic process for the self-culture of revolutionaries and represents an essential mental endeavour that must never be suspended even for a single day in laying the groundwork for achieving social progress and reform. Proceeding from the lesson learned in the process of pursuing progressive ideologies in Jilin, I emphasize even now that study is the first duty of a revolutionary.

I believed that the revolution in our country would emerge victorious only when it was undertaken on our own responsibility and by the efforts of our own people, and that all the problems arising in the revolution must be solved independently and creatively. This was the starting-point of the Juche idea, as it is known nowadays.

At that time, in view of the specific situation and the socio-class relations in our country, I defined the Korean revolution as an anti-imperialist, anti-feudal democratic revolution, and formulated the fighting policy that an armed struggle should be waged in order to defeat the armed enemy, imperialist Japan, and to liberate the country, that the working class, the peasantry, national capitalists, religious believers and all other patriotic forces that were against the Japanese should be rallied under the anti-Japanese banner and roused to action and that a new revolutionary party, free from factional strife, should be formed.

"The people are my God" has been my constant view and motto. The principle of Juche, which calls for drawing on the strength of the masses who are the masters of the revolution and construction, is my political creed. This has been the axiom that has led me to devote my whole life to the people. If they fail to study and lead an organizational life, even veteran revolutionaries lag behind the times.

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Guerrilla warfare is a method of armed struggle with

which one can deal heavy political and military blows to the enemy while preserving one's own forces and annihilate, with a small force, an enemy who is superior both in number and equipment.

Belief in the people at all times, maintenance of revolutionary convictions in all conditions and the unification of broad anti-Japanese forces, with a consistent adherence to the line of independence: these constituted major factors behind the victory of the anti-Japanese revolution.

Just as independence is the primary quality of the man, so it is the primary source of vitality that guarantees the nation's survival. It can be said that independence is the basic factor that affects the lives of individuals as well as a nation, a large community.

No one will present us with independence, nor will it come about of its own accord with the lapse of time. We must win it by our own struggle. Only those who fight in an indefatigable, self-sacrificing spirit can win independence and maintain it for ever.

I have fought all my life for the dignity of the nation. I am able to say that I have been fighting all my life to

defend the dignity and independence of the nation. I have never shown mercy towards those who harmed our nation and infringed upon the sovereignty of our country, nor have I compromised with those who looked down upon our people or mocked at them. I have maintained friendly relations with those who have been friendly towards us, and broken with those who have been unfriendly or discriminated us. If they struck us, we gave them tit for tat: if they smiled at us, we smiled at them. A cake for a cake, and a stone for a stone–this is the principle of reciprocity I have adhered to all through my life.

Only when it represents the truth can literature lead the reader to a beautiful and noble world. The genuine mission of art and literature is to reflect the truth and guide the masses to a beautiful and noble world.

The basic mission of today's arts is to accord people true thoughts, true morality and the true culture needed for their independent, worthwhile lives.

The significance of an organization can be said to be imperishable for the revolutionaries and people in all countries, who aspire for independence. The role of an organization does not dwindle with a change of times,

nor should the rallying of the masses around the organization be neglected, following the victorious advance of the revolution. It is imperative to hold the masses together in an organization, when winning power, and also when building a state after gaining power, and continuing the revolution, after the establishment of a communist society, by drawing on successes gained in building this society. As revolution knows no bounds, the unification of the masses behind an organization has no end. This is the physiology of social development and a law, which all people aspiring to build a developed society should attach great importance to.

A publication is a powerful weapon in the revolutionary struggle. The range of this weapon is infinite.

That it is man who makes the decisions means, in the final analysis, that it is his ideology and his intellectual abilities that decide everything. Man's ideology and intellectual ability must be cultivated steadily through study.

I have never seen a man of strong faith emerge from among people who have no enthusiasm for studying, nor

have I seen a man of intense loyalty to revolutionary obligation come from among those who are weak in their convictions. Unremitting study gives a man a strong faith in his cause and inspires him with great enthusiasm for the revolution.

Comrade Kim Jong Il said that a man sees, hears, feels and absorbs as much as he can understand. This is an aphorism with profound meaning.

Love for humanity, one's compatriots and one's country does not fall from the sky. It grows on the basis of sound ideology and conviction. I have never known immoral people to love humanity, their fellow people or their country.

What distinguishes socialism in our country clearly from socialism in other countries is that our Party and state give priority to people's ideological education over material-centred economic construction and train true people who have acquired not only good technical and practical qualifications but also fine mental and moral qualities. We put a higher value on human beings than on material wealth, so we regard the growing number of fine people in our country as the most precious national wealth.

Worship of the strong is nothing special. It appears

when a weak person looks up to others and seeks to live off them. It is neither innate nor does it fall from the sky. A man who disbelieves in his own strength or underestimates it may be reduced to a sycophant, no matter how great his love for his country.

I believe that we can change anything in the world. Transforming human beings is more difficult than transforming nature and society, but if we make the effort we can transform people too. By nature, human beings aspire to what is beautiful, noble and just. We can, therefore, transform everyone if we give them the proper education. Human transformation means, in essence, the transformation of people's ideology.

By progressive ideology I mean no less than love for humanity, love for the people, love for one's nation, love for one's country. In the last analysis, human conscience finds expression in this love.

When a man is affected with subjectivity, he becomes as good as blind. Some officials these days consider themselves the wisest of all and slight the opinions of their subordinates. They are grossly mistaken. Zhu-ge Liang was a renowned talent, but the masses are wiser and more intelligent than he was.

A line and strategy can be effective only when their validity convinces everyone. If not accepted by the masses, they are useless. The masses' hearts will fail to throb with excitement at anything that is not a just, correct and transparent line, still less in military operations in which the slightest error will bring disaster to all.

The more obstacles there are standing in the way of the revolution and the more complex the situation is, the more firmly do we maintain the consistent principle of adhering to an unrestricted line of our own and of acting independently. As was the case in dealing with the Comintern, we have always combined an appropriate balance of independence and internationalism in our relations with our neighbours.

History will never make a present of a good future to those who ignore the principles of revolution and act only through subjectivity.

What is the Juche character of the revolution? It means carrying out the revolution independently, guided by one's own judgement and decision and in conformity with the characteristics of one's own country and its specific situation.

One overcomes one's ideological immaturity through studying and revolutionary practice, and in this process one is tempered and matures ideologically.

The more difficult our work and the graver our situation, the more efficiently must we conduct ideological work. I insist on the importance of ideology. I maintain that ideology must come first and I value ideology far more than any wealth.

"Study is also battle"–this is a truth we learned in actual life. A revolutionary must study to the last moment of his life, without a moment's interruption. Unless he studies, his mind will get rusty. Then, he will be devoid of foresight.

Only those who work day and night for their motherland's future, overcoming today's difficulties with a smile, only those who plan the future for their posterity, thinking and studying ceaselessly, can become genuine communists and ardent revolutionaries.

## 4. People and Their Servants

No nation is so compassionate as the Koreans. That is why we have the saying: an evil spirit cannot resist ritual prayers, a human being cannot resist compassion.

Koreans are especially hospitable to visitors, and this is a virtue. It is the kind-hearted custom of our people to accord cordial hospitality to their visitors.

The people open their hearts without hesitation to those who sympathize with them and understand them, and embrace them with burning enthusiasm. But they slam the door against those ingrates who have never thought about the fact that the soil in which they grew up was the people, those impertinent fellows who consider that the people are duty-bound to serve them, and they have the right to be served, those bureaucrats who think they can rule over the people as they like, those exploiters who regard the people as a cow which produces milk any time they want, those windbags who shut their eyes and remain indifferent when the people are suffering agony, though they always say that they love the people, all of these hypocrites, loafers and swindlers.

Because on many occasions in my life I have received aid from benefactors, I can say that luck has always been on my side. It is natural that the luck should be generous to men who devote their lives to the people.

A man who enjoys the love of the people is happy, and a man who does not is unhappy.

This is the view of the nature of happiness which I have maintained throughout my life. Just as in the past, I still feel nowadays the greatest pride and joy in enjoying the love of the people. I consider this the true meaning of life. Only those who understand this true meaning can be the genuine sons and faithful servants of the people.

We must bear in mind that the people are our strength, wisdom, and life and soul; we therefore must trust them, learn from them, rely on them and fight by drawing on their efforts; to be placed under their obligation, we must be loved by them and for this purpose we must love them in the first place;

We felt one truth intensely during the whole anti-Japanese revolution: if an army does not enjoy the support of the people, it can never be strong and win a

battle. During the anti-Japanese armed struggle, we invariably maintained that “As fish cannot live without water, so guerrillas cannot live without the people.” One slogan encapsulated in a nutshell, “supporting the army and loving the people.” This means that the people should defend the army and the army should love the people.

An army can only enjoy unsparing support from the people, when it truly loves the people and is deferential to their wishes, defends their interests and protects their lives and property.

As I myself have keenly experienced throughout my life, a man must think of himself as a son, servant and friend of the people to mix with them and at the same time regard them as his parents, brothers, sisters and teachers. Anyone who purports to be the teacher of the people, a bureaucrat reigning over them and leader governing them, cannot mix with them or enjoy their trust. The people do not open up their minds to such individuals.

A man who sees himself as a special being reigning over the heads of the people is doomed to be rejected by the masses. He who floats like a drop of grease on the

surface of water instead of mixing with the people will never win their sympathy or trust.

I have regarded the love and support of the people as the absolute standard that measures the value of existence of a revolutionary and the happiness he can enjoy. Apart from the love and support of the people, a revolutionary has nothing.

Bourgeois politicians try to lure the people with money, but we obtained trust from the people at the cost of our blood and sweat. I was moved by the people's trust in me and I considered it the greatest pleasure I could enjoy in my life.

## 5. Man and Life

No love in the world can be so warm, so true and so eternal as maternal love. Even if a mother scolds or beats her children, she does not hurt them; she loves them. Her love can bring down a star from the sky if it is for her children. A mother's love knows no reward.

The thought of "Aim High," being prepared for the three contingencies, the idea of gaining comrades, and two pistols–this was all I received from my father. My heritage was such that it portended great hardship and sacrifice for me.

A man who has a mentor he can recollect throughout his life is truly a happy man.

It is difficult, even impossible, for a man to lose sight of his family on the ground that he is making the revolution. The revolution is for the benefit of man, so how could revolutionaries ignore their families and remain indifferent to the fate of their parents and wives and children? We have always regarded the welfare of our families and the destiny of our country as one and the

same. When the country is in distress, families cannot remain in peace, and when the families are overshadowed by misfortunes, the country will also be afflicted. This is our theory.

If my father could be compared to a teacher who implanted in me the indomitable revolutionary spirit of fighting through the generations and achieving national liberation, my mother was a kind teacher who taught me that a man who has embarked on the revolution should strive to the end to achieve his set aim without being swayed by temporary sentiments or whims.

The depth of a friendship cannot be measured by the length of its duration or by the number of conversations. A long period of association does not necessarily indicate a deep friendship, nor does a short period of association mean friendship is shallow. The essential thing is the viewpoint and attitude one maintains in approaching man and his destiny, in approaching one's nation and its destiny. Depending on this viewpoint and attitude, the warmth of friendship may be redoubled or it may cool. Love for man, love for one's fellow people, and love for one's country are the touchstone of friendship.

By nature, I preferred optimists. In the days when we

were fighting arduous battle in the mountains and surviving on grass root, one optimist gave more strength than dozens of guns.

No matter how much money a man may have, he will be forsaken by the world if he has no compassion. Even though one lives in a hut, one can be morally rich, have many friendly neighbours and be held in high esteem by everyone, if one is kind to one's fellows.

In this case true virtue was found in a hut in which ordinary people lived, not in a grandiose house.

If anyone asks me when I am most happy and joyful, I will respond:

"Joyful and happy events occur every day in my life, because I live optimistically all my life among people who are the most independent politically, most progressive ideologically and most civilized and pure-hearted culturally and morally, in a country, which creates the most beautiful and ideal life in the world. Every day and hour of my life is full of joy and happiness.

"It gives me particular pleasure or happiness to be among the people, discover amongst them excellent people who can set an example for the whole country and

debate state affairs, their living and our future.

"It also gives me great happiness to be among the children, whom we call the flower buds of the country."

I can say that this is my lifelong view of happiness.

There should be life where there are people, and there should be arts where there is life. How can a world without art be called a human world, and how can life without art be called human life?

Consequently I always tell people that they should love literature and arts, and that all the nation should know how to enjoy them and create them.

I think personal charm never comes from what is complicated, gorgeous, talkative and vociferous. Simplicity, plainness, artlessness and frankness are the essence of personal charm.

It was friendship and love that united the anti-Japanese fighters into a large family throughout the forests of Mt. Paektu and in the wilderness of Manchuria. If a human community is devoid of friendship and love, mountains and rivers will be dark as well.

According to my experience in life, a song is the symbol of revolutionary optimism and victory. As I often

say, human lives need poetry, song and dance. What pleasure would there be in living without them?

I value optimism and love optimistic people. “There will be a way out even if the sky falls in!” is one of my important mottoes. Because I am an optimist myself, I have been able to go through hell and high water without vacillation or deviation and continue to lead the revolution and construction in good health today.

A man who does good things makes friends with good people, and after parting from them, he is bound to see them again.

The ancient people often talked of “three beneficial friends” and “three harmful friends”. By the former they meant honest, reliable and learned friends whose company is highly beneficial. By the latter they meant eccentric, talkative, good-natured but fainthearted people who should be avoided.

“A man who does good things makes friends with good people”–this is a good saying. In order to make friends with excellent people, one must do many good things oneself. A man who fails to do good for his country and collective, for his comrades and neighbours, will fail to have good friends.

I object to both individual and national selfishness. What human worth is there in a purely egocentric existence? To my mind, the greatest pleasure in the life of any human being is in helping others.

A man's physiological age is affected by the degree of his optimistic attitude to life. Likewise, the success or vitality of a revolution in a country depends on the revolutionary optimism of its people. This is my firmly held view.

An optimistic man can feel the worth of life even if he is to live only a single day. An army that lives in low spirits can neither unite nor fight well.

Revolutionary optimism does not come about of its own accord. It is acquired only through ceaseless education and continuous ideological training.

A man who has started his career for his country, for his fellow people, and for humanity must end his life for his country, for his fellow people, and for humanity. Only then will his life be remembered by people for ever as a noble and beautiful life.

## 6. Military Affairs and Commander

A battle may be regarded as an extension and concise expression of everyday life. Soldiers' success in battle is always determined in advance in their everyday life, not on the battlefield. A battle is no more than the epitome and reflection of that life.

War is not only a contest of strength, but also a test of morality and ethics. An army that neglects the influence which morality exerts on the course of a war or regards it as an inessential adornment is no more than a heap of rubbish.

A commander should always take the initiative in commanding and act with determination, without wavering or hesitating in complicated and difficult circumstances.

But this on no account means that he may resort to subjectivism and arbitrariness in commanding. He must know how to draw on the energy and wisdom of the masses in executing the orders of his superiors and in the command of battles.

He should not command his unit only by means of orders, but engage the soldiers' conscious enthusiasm by giving priority to political work.

Our country has a powerful weapon which we can justifiably be proud of in the eyes of the world. I am referring here to the unity between the army and people and the unity between the officers and rank and file.

Such a powerful weapon cannot be made by any military science or technology. It can only be made by genuine love.

A battle is, after all, a duel between two opposing forms of wisdom, confidence, will and courage.

If the commander is courageous, his men will be courageous; if the commander's belief is unshakable, so will be his men's. Just as soldiers' optimism is affected by their commander's faith, so the people's optimism depends on their leader's faith and determination. This is the reason why the masses look up at the faces of their leaders in times of difficulty.

When an unexpected change occurs in a battle and an obstacle results, owing to the change, the commander must cope with the situation by adopting flexible

measures with an iron will, audacity and sober judgement and break through the difficulty with composure. I think this is an inevitable requirement for the battle against the enemy, to safeguard state interests and in the efforts to harness nature and transform society. To meet the changing situation skilfully and make a prompt decision in accordance with the occasion are the major qualities, which all commanding officers must possess.

## 7. Faith and Obligation

If an ideological mood and faith change, the sense of friendship and of humanity changes. If one of two people who had been on intimate terms with each other in the past, sharing joy and hardship, changes his mind, their friendship is impaired and they part. Friendship which was supposed to be invariable and eternal is impaired if one side degenerates ideologically. Later in the course of the protracted revolutionary struggle I learned the lesson that without holding fast to an idea it is impossible to maintain a sense of duty as a friend and friendly relations.

An unstained and sound sense of duty as a comrade to which revolutionaries could entrust their lives without hesitation was found among the working people. So, I always told my comrades-in-arms to go to the people when difficulties arose while making the revolution. I told them to call on the people when they were hungry or thirsty and when misfortune befell them.

If a revolutionary did not face problems in his struggle, he was not conducting a revolution. Faced with an ordeal, he should strengthen his resolve and pull

through it without flinching and full of confidence.

Even steel, when it is rusted, is useless. Man is not steel; he is weaker and more liable to change. But it can be said that man is much stronger than steel. Steel cannot stop itself from rusting on its own, but man is capable of controlling and adjusting changes in his thoughts by himself.

Man is called the lord of all creation precisely because he has the unique ability to adjust, and revolutionaries are looked upon as great people because they are strong-willed, creative and selfless people who are capable of producing the things they need from nothing and turning an adverse tide to their advantage.

My experience over decades of turbulent events showed me that terrorists fell at the hands of terrorists, that Leftists were tried and executed by Leftists, and that self-destruction was the fate in store for those who lacked the guts to stick with their own conviction and tried to run with the hare and hunt with the hounds.

Reviewing my 80 years of hardships, I would like to tell young people that if you are captivated by money and wealth, you become a dirty man, who is disloyal to the

leader and the Party, the fatherland and fellow people and, worse still, thinks nothing of his parents, wife and children.

Moral obligations exist between sovereign and subject and father and son, as advocated by feudal morality, and also between friends and comrades. I think that the phrase "confidence among friends" carries such a meaning. To encourage morality and loyalty, the old sages said that virtue disarms opposition. They said: where there is virtue, there is man; where there is man, there is land; where there is land, there is wealth and where there is wealth, there is use. The tenet of this Oriental philosophy, expressed concisely in five words–virtue, man, land, wealth and use–is a profound and valuable reference for contemporary life.

A living man must not forget the dead. Only then can their friendship be lasting, true and immortal. If the former forgets the latter, such friendship will die out there and then. Frequent remembrance of dead friends, wide publicity of their distinguished services, good care of their children and loyalty to their last wishes: these are the moral obligations of living men to their predecessors, martyrs and deceased revolutionary comrades. Without this loyalty, there would be no true

continuation of history and traditions.

Only an infinitely conscientious man is infinitely honest. Honesty is the mirror of our conscience, which is as pure as white snow; it resembles a beacon which cannot be concealed.

A man, who says that something black is white and vice-versa reading his superior's face or flatters him, speaking differently according to the situation, is a treacherous man and not a faithful man. Truth cannot thrive on the tongue of a treacherous man.

Of the obligation formed in the days of the anti-Japanese revolution, obligation between the leader and the masses occupied a conspicuous place. Since the time the centre of unity was formed in the Korean revolution, we have invariably shown particular concern to strengthening the relations between the leader and the masses; we have also done our best to form a harmonious whole of leader and masses, uniting them in morality and obligation.

The communist obligation of our own style is one in which the leader serves the masses and the masses are unfailingly loyal to the leader.

The anti-Japanese revolutionary fighters reached the highest stage not only in remaining faithful to their leader but also in staying loyal to their revolutionary comrades. Repaying love with love, trust with trust, and affection with affection–this was the obligation between the anti-Japanese guerrillas.

I can say that the general direction I have followed through life has been not defence, but attack. Since I set out on the road of revolution I have continued to use the strategy and tactic of offence, always counterattacking the enemy. When faced with difficulties in my advance, I have never flinched back or vacillated, nor have I gone round them or tried to escape them. The harder the times, the stronger has been my faith. I have overcome obstacles by displaying an indomitable will and making a strenuous effort.

A man wages revolution with faith, and faith puts confidence and pride in his compatriots above confidence in a political ideal. If a man has no confidence or pride in his fellow countrymen, how can he have patriotism?

Faith and will are the basic qualities of a revolutionary. A man without these qualities cannot be called a revolutionary.

When we speak of the qualities of a “true man,” we are primarily talking about his thought and faith, for the more tenaciously he sticks to his thought and faith, the clearer will be the aim of his life and the more sincere his efforts to attain it.

However, faith and will are not immutable. They can become either firmer or weaker and degenerate, depending on the circumstances. When a revolutionary’s faith and will degenerate, the revolution has to pay dearly for it.

Faith and will are cultivated only through the life in the revolutionary organization and practical activities; they can be made firm and secure only through unremitting education and self-cultivation. Faith and will that are not tempered by these processes are castles built on sand.

What, then, is a faith that is based on solid foundations? It is absolute confidence in the ideal a man cherishes, the ideal for which he is determined to die from cold or hunger or from a beating. In other words, it is a conviction in the justness of his cause and in the might of his class and fellow people; it is also a determination to carry out the revolution by overcoming

all difficulties through his own efforts. A man must be prepared to die from a beating to defend the interests of the revolution.

The stronger his faith and will, the longer he maintains his political integrity. The political integrity of those who forsake their faith early ends before its time.

History shows us that when a revolution gains victory after victory and the situation is favourable no one vacillates or becomes a turncoat. However, when the situation at home and abroad becomes complicated and tremendous obstacles are placed in the way of the revolution, ideological confusion arises. Suddenly, vacillation will appear in the ranks, as will stragglers and those willing to surrender, doing great harm to the revolution.

By ideological cultivation, I mean education in faith and optimism. When a man does not cultivate his ideology properly, he easily yields in the face of difficulties. This is why I still insist on the theory of cultivating one's ideology first.

A man who does not believe in the strength of his own people falls prey without exception to defeatism

when he finds himself in a difficult situation. He immediately loses faith in victory in the revolution and gives up the struggle halfway.

Our country has become a powerful one that does not sway with every storm and stress. This is due to the strong faith of our Party and our people. A party of vigorous faith does not become degenerate; a state with a steady faith does not fall; and a people with unshakeable faith does not disintegrate.

Depending on one's interests, one may give an impetus to the revolution or stand in its way. The ideology of a man who fights by placing the interests of his fellow people above everything else will remain as immutable as a diamond, whereas a man who seeks only personal safety and comfort, disregarding the interests of the revolution and his fellows, will soon degenerate ideologically. It is the people who have been poisoned with individualism and selfishness that betray the revolution most easily in times of difficulty.

Disbelief in this strength would end in servility, which in turn would lead to treachery to the nation.

History clearly proves that anyone serving as a flunkey to another nation will inevitably look down upon

his own country, and that a nihilistic approach to one's country invariably leads to treachery to the nation.

One's eyes see the present reality, whereas one's belief looks into the future.

If one's belief breaks up, one's spirit will die; and if one's spirit dies, one will lose all value as a human being. A person's morality and conscience are both based on his faith. People without faith cannot hang on to their conscience and morality, nor can they maintain their humanity. Only with strong faith can they shape their destiny properly, remain loyal to their comrades and contribute truly to the Party and the revolution, to their country and their fellow citizens.

Factionalists are greedy careerists without exception. When they have no chance of promotion, they try their best to get promotion either with the backing of others or by resorting to trickery.

In my experience, optimistic people fighting for the revolution with unshakable faith will never be swayed, no matter what wind blows. Even if they were to mount the gallows tomorrow, they would stay firm. By contrast, those who drift into the revolution with the wind of the general trend, without their own faith, just to have a try at

it, seeing that everyone else does, will run away to a more comfortable place sooner or later.

A revolutionary's view of life, his personality, and his creed and way of life differ from those of others, not only in his unshakable faith or his unbreakable will, but more importantly in the greatness of his ideal and ambition, and in his unwavering optimistic view of the future when his ideal and ambition will be realized. It may be said that revolutionary belief, will and optimism constitute the three special qualities of a revolutionary, or the three major elements of his ideological and moral qualities.

Faith is the lifeblood of revolutionaries.

Where does confidence in the victory of the revolution come from? It comes from one's belief in one's own strength. A revolutionary can stick to his faith only when he firmly believes in his leader, in his own strength, and in the strength of his collective, his fellows and his Party.

A man embarks on the road of revolution with a definite faith. How long he holds fast to this faith depends on how it is tempered. Faith tempered lackadaisically will soon degenerate. Political and ideological training through organizational and

ideological life and revolutionary practice is the way to temper one's faith.

That one must be a man before being a revolutionary means that one must be conscientious and faithful to morality. Only a man with conscience can be moral and loyal. A man without conscience is devoid of morality, loyalty, self-sacrificing spirit, sense of justice and sincerity.

Only a man with conscience can become a revolutionary. If his conscience becomes stained, his faith also becomes stained; a crack in his conscience means a crack in his faith and the paralysis of his fighting spirit.

Only those who have the faith that they can survive even though they go hungry for a hundred days, those who can endure with a smile a thousand days of difficulty in order to live a single day of dignified life, those who believe that, though they become a handful of dirt in a desolate forest on a lonely island, their organization will find them and remember them, and those who are prepared to blow themselves up or to stand on the gallows without hesitation so as to remain faithful to the leader who brought them up and to their comrades, can always emerge victorious.

The more difficult the situation of the country is, the more efficiently the education in confidence in the victory of the revolution and in the cause of socialism must be conducted. I respect and love the people with strong faith.

As the bitter lessons of history teach us, the essential quality of the successor is his loyalty and moral duty to the leader and his cause.

Loyalty to the leader cannot exist separated from moral obligation.

Loyalty and moral duty to the leader are the first and foremost qualities his successor must possess.

Moreover, the successor needs high qualifications and ability to lead the revolutionary cause pioneered by the leader in accordance with his ideas and intentions.

Successful intellectuals who are remembered in history were all loyal to their countries and nations, and strong in their faith and will. That is why I always emphasize that intellectuals must love their country and nation ardently, and cherish an indomitable will and revolutionary faith in any adversity.

## 8. Trust and Comradeship

Capitalists say they take great pleasure in making money, but I took the greatest pleasure and interest in making comrades. How can we compare the happiness a man feels when he has won a comrade to the delight a man feels when he has obtained a piece of gold! Thus my struggle to win comrades started at Hwasong Uisuk School. Since then I have devoted my whole life to gaining comrades.

Friendship is much stronger than the passage of time. The passage of time can make everything fade away, but not friendship. True friendship and true love neither grow weaker with age or stale.

Even now I say that it is good to believe in people but that it is mistaken to harbour illusions about them. Illusions are unscientific things and so, if one harbours illusions, one may commit an irreparable mistake, no matter how perceptive one may be.

A revolution begins with the recruiting of comrades. For a capitalist money is capital; for a revolutionary the

people are the source of his strength. A capitalist builds up a fortune in money, whereas a revolutionary changes and transforms the society by drawing on the efforts of his comrades.

When he was told about a good man, my father covered any distance, however long, no matter where he might be, joined hands with him at any cost and won him over as a like-minded man. He taught me that talented people decided everything and that the victory of revolutionary work depended on how many genuine comrades were won over.

One cannot experience the true love between comrades, until one has undergone a revolution in the true sense of the word, and one cannot understand such love, until one has shared one's life with comrades in the shadow of death under a hail of fire on the battlefield.

We can say that for a revolutionary collective united ideologically and morally on the basis of a common ideal, rather than pursuit of money or profit, confidence in one another is the lifeblood, which guarantees its unity and solid development. Thanks to mutual trust, communist morality runs high in the collective: comrades love one another, superiors take loving care of

their subordinates, and subordinates respect their superiors.

Capitalists cannot live without money, whereas communists cannot live without trust. In our country trust is an integral part of social relations and the mode of existence of collectivism. Everybody who believes that his organization and comrades trust him can display unfathomable energy in the struggle for the Party and country. I think that the saying that trust produces loyal people and distrust traitors is based on such a principle.

In communist human relations, the son of my comrade-in-arms is my son and vice versa. When I am ill, my comrade also feels my pain and vice versa, and when I am hungry my comrade also feels my hunger and vice versa–this communist ethics and morality transforms the communist into the most beautiful human being in the world.

Ever since childhood, I had avoided judging people by the standard of their property, going instead by their love for fellow human beings, fellow countrymen and their motherland. I even regarded rich people in a favourable light, if they loved their fellow people and country. I even disregarded poor people, if they lacked

human love or love for their country. In a nutshell, I evaluated people mainly by the criterion of ideology.

If a man's friendship ends with his friend's death, can such a bond be considered a sign of real friendship? If a living man remembers his dead friend, the friendship remains alive and vibrant.

We can say that a living man's friendship with his dead comrade continues, thanks to the former's love for and concern about the latter's children.

Solid comradeship can only develop through battle, and its real worth can only be proved by repeated trials.

I consider comradeship to be the touchstone of whether one was a real revolutionary or not. This is the nucleus, the moral basis of communists, the personality trait that makes them the best people in the world and distinguishes them from other people. If one is devoid of comradeship, the structure of one's life crumbles like an edifice built with no foundation. The man who is strong in comradeship is capable of amending his mistakes.

Laws alone cannot govern everything in the world. Obligation and morality do what cannot be done by laws.

We started the revolution by winning comrades, and we constantly developed it in depth by strengthening comradely obligation and unity, becoming closely associated with the people and forming unbreakable ties with them. As it is at present, so in the past, too, comradeship was an important lifeline decisive to the issue of our revolution. The decades of the Korean communists' glorious struggle can be said to be the history of the development of comradeship and comradely obligation.

One's social position is not immutable–one may gain or lose it. Therefore, people must respect man's personality, not his social position, if they are to maintain a true comradely relationship.

If their neighbours experience mishap, people must help them warmly and sincerely.

Distrust earns you nothing, while trust will earn you a great deal.

We must reject false images of others, particularly at times when the revolution is undergoing a crisis. Confidence in people and love for them are good, but approaching people with illusions is not good. Ideology is not immutable. A man's mind today may differ from

what it was yesterday and from what it will be tomorrow.

The harder our trials, the happier our reunion. Comrades realize how dear they are to each other most when they are reunited after a separation. Partings and reunions between comrades who spill blood in a common cause strengthen their comradeship. Such close friendships do not break even in the strongest tempest.

I have experienced a lot while waging the revolution, and what I cherish most deeply is the experience of comrades.

For a person who has embarked on the road of revolution with a determination to dedicate his life to the freedom and liberation of his fellows, the most precious things are comrades and *camaraderie*. A faithful comrade can be said to be one's alter ego. I do not betray myself. If faithful and obliging comrades unite, they can prevail against Heaven itself. This is why I always say if one gains comrades, he can win the world, and if one is forsaken by one's comrades, one will lose the world.

The word "comrade" means a like-minded man. The mind is inseparable from ideology. The relationship between comrades formed through temporary interests or

mental calculation cannot be solid; it breaks up easily, depending on the circumstances. But the relationship of comrades based on ideology and will is eternal; even bullets or the gallows cannot break it.

I believe that an important thing in human love–love between parents and their children, love between husband and wife, love between sweethearts, love between teacher and his pupils, and love between comrades–is the spirit of devotion.

Throwing oneself into fire, facing the gallows or jumping into a hole in the ice if necessary in order to relieve the person one loves of hunger, pain and cold, even though one feels hungry, cold and painful oneself–only this self-sacrificing spirit of devotion can create the most beautiful, ennobling and sincere love.

Love for comrades-in-arms is rock-solid. This is because it has been cultivated amid gun smoke and because it encourages people even to plunge into fire and sacrifice their lives for the sake of their comrades.

Being loyal to his obligations is really noble for a man. Because of loyalty man becomes a noble being, and because of faithfulness human life becomes as beautiful as a flower garden.

Since taking leave of my mother at the age of 14, I have lived among the people and my comrades. In the days of the anti-Japanese revolution, in the days of building a new country, and in the days of the Fatherland Liberation War, my comrades faithfully helped and protected me without wavering. They became human shields, protecting me from bullets, from rain and snow, and from illness. When I was suffering mental pain, they inspired me with strength.

Whenever I was exhausted or in pain, the first thing I did was call on my comrades and the people. They gave me fresh strength, opened blocked roads for me and inspired me with confidence that I could perform any task, however difficult.

The whole process of the anti-Japanese revolution was a history of love and trust with which we held up the people as the makers of history, awakened them to political awareness and organized them to stand in the forefront of the liberation war. It was also a history of struggle and creation, in which the people demonstrated themselves as the dignified makers of history, shedding their blood and sweat. These people and the fighters of the People's Revolutionary Army were the motive force of our revolution that would build a new country. In the crucible of the anti-Japanese revolution we found a

valuable truth that when we believe in the strength of the people and fight relying on them, enjoying their love and support, we can overcome any trial whatever and emerge victorious in any adversity.

## 9. Traditions and Succession

A youth who has no dream, no courage, no ardour, no aspiration, no fighting spirit and no romance is not a youth. In one's youth one must have a noble ideal and fight stubbornly to realize it whatever the difficulties. All the fruits which young people, who possess fresh ideas and a healthy and strong body, have cultivated and plucked at the cost of their sweat and blood are valuable wealth for the country. The people never forget the heroes who have created this wealth.

The cause of the previous generation is not inherited naturally by the children of the same stock. Only when the younger generations know all about the distinguished service rendered by their forerunners and its value, can they inherit the revolutionary cause begun by their grandfathers' and fathers' generations.

Being with children was one of the great pleasures of my life. Their laughter relieved me of my sense of hardships and mental torment. Mix with children, share their feelings, and you will feel a strong urge to live, and you will understand that they bring beauty and variety to

people's lives. You will also feel inspired with a sense of the noble duty of bringing them to full bloom and safeguarding the ideals glowing in their eyes.

Our revolution still regards the Children's Union, along with the League of Socialist Working Youth, as a dependable reserve for the Workers' Party. This is why we build our palaces for children with all the precious things in the country and spare nothing for the education of the younger generation. I still tell the officials today to take loving care of the younger generation, and emphasize time and again that the children are the kings of our country. A revolution which does not love and care for the children has no future. It is foolish to expect that such a revolution will attain its glorious ideal.

I have always regarded the young people as the vanguard of the revolution. They were the vanguard, the main force, the backbone force which took the brunt of the revolutionary struggle and the social movement and shouldered the destiny of the future.

Their crying is their strongest appeal to all those who love or can love them. People listen to this crying with anxiety, as the love and care of children represents the

most elementary human qualities.

The children are the flowers of the working class, the nation and mankind. It is the noble duty of us communists to cultivate these flowers with due care. The future of the revolution depends on our education of children. The revolution is not carried out by one generation: it is consummated through many generations. Today we are responsible for the revolution; tomorrow, however, these children will be the main force, bearing the destiny of the revolution. Consequently, if we are to be loyal to the Korean revolution right to the end, we must raise stoutly our successors, who will carry forward our revolution.

Love for the younger generation is the most devoted and dynamic kind of human love; it is the purest and most beautiful of all paeans dedicated to humanity.

History cannot be tarred with a brush, burnt up or slashed away with a sword. Whatever they say, our history will remain as it is.

People often say that children with good parents will grow up to be useful adults because of their parents' influence. That is right. Likewise, parents who have

intelligent children will be enlightened and awakened by them and will try to stay in step with them. For this reason, I always emphasize the importance of the role of younger people in revolutionizing their families.

The influence of your parents is important, but you need to make your own efforts in taking up the cause of revolution. You must not dream of living off the work of your ancestors.

When the younger generations work hard and grow strong, the country will be prosperous and the people will have a high sense of dignity and self-confidence. Dignity does not fall from the sky. Only when the Party is great, the leader is great, and the country is prosperous, will the people acquire a high sense of dignity and self-confidence. The younger generation must play the role of the main force in supporting the Party and the leader and work hard to build a prosperous country.

That Kim Jong Il is a son of Mt. Paektu means that he was born of the anti-Japanese revolution as a son of the nation. He is a son of Korea who started his life and rose as a lodestar of our revolution in the embrace of the anti-Japanese revolutionary fighters.

Another important task in carrying forward and

completing the leader's cause is to bring up the hard core and the reserves who will support the successor's leadership loyally. If the hard core are not built up properly and the reserves are not fostered soundly, the successor's leadership system cannot be established properly, nor can his lines and policies be carried out.

It was Mt. Paektu that brought up Kim Jong Il as the leader of the nation. The fighters of the mountain raised him to be the lodestar, and the soul of the mountain is encapsuled in him.

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